

1. Enlightenment is Possible Only by Faith or by Wisdom

According to *Ariguttara Nikāya 7 2.4. Puggala Sutta*, "Bhikkhus, these seven persons are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What seven? The one liberated in both respects, the one liberated by wisdom, the body witness, the one attained to view, the one liberated by faith, the Dhamma follower, and the faith follower. These seven persons are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."¹

In "A Critical Analysis of the Jhanas in Theravada Buddhist Meditation" written by Henepola Gunaratana, The American University, Washington D.C., 1980, we learn about "... the relation of the noble persons (ariyapuggala) to the mundane accomplishment of jhāna. This problem we addressed through an ancient classification of the noble persons into seven types on the basis of their dominant faculties. Those on the path of stream-entry divide into two – the faith-follower (saddhānusāri) and the truth-follower (dhammānusāri) – according to whether they give prominence to faith or wisdom. These become, respectively, the one liberated by faith (saddhāvimutta) and the one attained to understanding (ditṭhipatta) in the six intermediate stages; one who gains the immaterial jhānas is classified separately as a body-witness (kāyasakkhi). Arahats, at the last stage, again divide into two: those who obtain the immaterial attainments are called liberated in both ways (ubhatobhāgavimutta), those who do not obtain them are called those liberated by wisdom (paññāvimutta). For these latter any of the three faculties – faith, concentration, or wisdom – can be dominant. All that keeps them in this class is lack of the immaterial jhānas. They may have any of the four jhānas or none at all.

= > So here it is clear, that kayasakkhi is for stream-enterer, the one on the way to once-return, once-returner, the one on the way to non-return, non-returner, and the one on the way to Arahant. Kayasakkhi is never an Arahant.

However, according to the Commentaries we learn, that there are two kinds of enlightened persons – either those liberated by faith (*saddhāvimutta*), or those liberated by wisdom (*dhammānusāri*). *Kāyasakkhi* is not mentioned:

Pāḷi version ² of <i>Ekabijīsuttavaṇṇanā</i>	English tr. by monk Saraṇa
<i>Dhammānusārī saddhānusārīti ettha pana imasmiṃ sāsane lokuttaradhammaṃ nibbattentassa dve dhurāṇi, dve sīsāṇi, dve abhinivesā –</i>	Led by Dhamma (/wisdom) (and) led by faith, those are indeed two directions, two pointers, two inclinations -

¹ "The Numerical Discourses of the Buddha", Bhikkhu Bodhi, Wisdom Publications, Boston, 2012; p.1004.

² *Samyutta Nikāya Aṭṭhakathā – Mahāvagga – 4. Indriyasamyutta – 3. Chaḷindriyavaggo – 4. Ekabijīsuttavaṇṇanā* (MM 3.269), also in *ANA 3 2.4(9).7. Dutiyasikkhāsuttavaṇṇanā* and *Pañcapakaraṇa Aṭṭhakathā – Puggalapaññatti - 2. Niddesavaṇṇanā – 1. Ekakaniddesavaṇṇanā – par.30*.

<i>saddhādhuraṃ, paññādhuraṃ, saddhāsisaṃ, paññāsisaṃ, saddhābhiniveso, paññābhinivesoti.</i>	Direction of faith, direction of wisdom (<i>paññā</i>), pointer of faith, pointer of wisdom, inclination toward faith, inclination toward wisdom.
<i>Tattha yo bhikkhu "sace saddhāya sakkā nibbattetuṃ, nibbattessāmi lokuttaramagga"nti saddhaṃ dhuraṃ katvā sotāpattimaggaṃ nibbatteti,</i>	There whatever monk takes (/ "makes") the direction of faith (thinking) : "if it is possible to liberate (oneself) by faith, (then I) will liberate (myself attaining) the Path beyond the world (/ <i>lokuttara</i>)" and becomes liberated (through) the Path of Stream-Entry,
<i>so maggakkhaṇe saddhānusārī nāma hoti.</i>	He is (then) called the (one) "led by faith" (<i>saddhānusārī</i>) at the moment of Path.
<i>Phalakkhaṇe pana saddhāvimutto nāma hutvā ekabījī kolaṃkolo sattakkhattuparamoti tividho hoti.</i>	However, at the moment of Fruition (/Enlightenment) (he) becomes the one "liberated by faith" (<i>saddhāvimutta</i>), (and) is (one of) three kinds – (1) one seed (i.e. one more to be reborn), (2) going from family to family (i.e. reborn several more times as a human), (3) max. seven times (i.e. born again max. seven times).
<i>Tattha ekeko dukkhāpaṭipadādivasena catubbidhabhāvaṃ āpajjatīti saddhādhurena dvādasa janā honti.</i>	There each happens to be (/ "fall in") (one of) the fourfold kind starting with "training in suffering", ³ thereby making up (/ "being") twelve (kinds of) persons.
<i>Yo pana "sace paññāya sakkā nibbattetuṃ, nibbattessāmi lokuttaramagga"nti paññaṃ dhuraṃ katvā sotāpattimaggaṃ nibbatteti,</i>	Whoever (monk) however takes (/ "makes") the direction of wisdom (thinking) : "if it is possible to liberate (oneself) by wisdom, (then I) will liberate (myself attaining) the Path beyond the world (/ <i>lokuttara</i>)" and becomes liberated through the Path of Stream-Entry,
<i>so maggakkhaṇe dhammānusārī nāma hoti.</i>	He is (then) called the (one) "led by Dhamma" (<i>dhammānusārī</i>) at the moment of Path.
<i>Phalakkhaṇe pana paññāvimutto nāma hutvā ekabījīdibhedena dvādasabhedova hoti.</i>	However, at the moment of Fruition (/Enlightenment) (he) becomes the one "liberated by wisdom" (<i>paññāvimutta</i>) and (can be) distinguished as twelve (kinds) by the distinction starting with "one seed".
<i>Evaṃ dve maggaṭṭhā phalakkhaṇe catuvīsati sotāpannā hontīti.</i>	Thus when achieving the Path there are two, (and) at the moment of Fruition twenty-four Stream-Enterers.

³ See *Visuddhimagga Aṭṭhakathā – Kammatṭhānaggahaṇaniddeso – Samādhicatukkavaṇṇanā* (MM vol.1 p.83) where four kinds of persons are distinguished according to their circumstances of attaining psychic powers: (1) *dukkhāpaṭipado dandhābhiñño* (training in suffering, of slowly attained psychic powers), (2) *dukkhāpaṭipado khippābhiñño* (training in suffering, of quickly attained psychic powers), (3) *sukhāpaṭipado dandhābhiñño* (training in pleasure, of slowly attained psychic powers), and (4) *sukhāpaṭipado khippābhiñño* (training in pleasure, of quickly attained psychic powers).

The Sub-Commentary called "*Visuddhimagga Mahāṭīkā*" then further explains why *kāyasakkhin*, the third of the enumeration, is in fact a kind of one liberated by wisdom (*paññāvimutta*) and adds some more details regarding the distinction of the enlightened persons –

Pāli text from <i>Visuddhimagga Mahāṭīkā</i> ⁴	English tr. by monk Saraṇa ⁵
<i>773. Soti dukkhato vuṭṭhito.</i>	"He" (i.e. <i>kāyasakkhin</i>) is free from suffering (by the Noble Path).
<i>Sabbatthāti aṭṭhasupi ṭhānesu.</i>	"In all ways", (that means) in all eight ways (i.e. through the attainment of all eight <i>jhānas</i>).
<i>Nanu ca aṭṭhakathāyaṃ "dve dhurāṇī"ti niyamitattā paṭhamamaggakkhaṇe saddhānusārī vā siyā, dhammānusārī vā?</i>	Isn't there the enumeration of "two directions" in Commentaries, (namely) being either a <i>saddhānusārī</i> or <i>dhammānusārī</i> during the first moment of Path (i.e. during the first moment when the consciousness is right on the path entering Enlightenment) ?
<i>Idha na saddhānusārī yutto, kāyasakkhitāpi arahato natthi.</i>	Here (the one) led by faith is not meant, (and) by just attainment of <i>jhānas</i> (/ "witnessing the body") there is no (way to attain) Arahant hood.
<i>Abhidhamme hi – "Katamo ca puggalo kāyasakkhī?"</i>	Indeed, in Abhidhamma (is said) : "And who is the person (called) "body-witness" (<i>kāyasakkhin</i>) ?
<i>Idhekacco puggalo aṭṭha vimokkhe kāyena phusitvā viharati,</i>	Here a certain person dwells by contact of body with the eight liberations (i.e. attainment of the eight <i>jhānas</i>),
<i>paññāya cassa disvā ekacce āsavā parikkhīṇā honti. Ayaṃ vuccati puggalo kāyasakkhī"ti (pu. pa. 208) –</i>	And having observed (reality) by wisdom, (his) taints (/ <i>āsavas</i>) are destroyed. Such person is called "body-witness" (/ <i>kāyasakkhin</i>). ⁶
<i>Ekaccāsavaparikkhayavacanato kāyasakkhino sekkhabhāvova viññāyatīti?</i>	Is the body-witness's being a trainee (i.e. being any enlightened person except Arahant) known by saying that somebody's taints are destroyed?
<i>Saccametam nippariyāyato, idha pana pariyāyena vuttaṃ.</i>	This would be true if it was meant directly, that was however spoken indirectly.
<i>Ko pana so pariyāyoti? Kāyasakkhisadisatā.</i>	What is indirectly (said)? The similarity to body-witness.
<i>Upacārarūpajjhānasamādhito hi sātisayaṃ arūpasamādhisamphassaṃ laddhā nibbattīti</i>	The Enlightenment/extinction (of defilements) after obtaining the concentration of access (/ <i>upacāra</i>), material <i>jhāna</i> (/ <i>rūpajjhāna</i>), or excessively the immaterial (/ <i>arūpa</i>) <i>jhāna</i> -

⁴ *Visuddhimagga Mahāṭīkā – 21. Paṭipadāññānadassanavisuddhiniddesavaṇṇanā – Saṅkhārupekkhāññānakathāvaṇṇanā, MM vol.2 p.773*

⁵ Translation done with help of Burmese verbatim translation (*nissaya*) from the Pāli Sub-Commentary, composed by Mahāsi Sayadaw, "*Visuddhimaggamahāṭīkā Nissaya*", vol.4, pp.200-201.

⁶ *Puggalapaññattipāli – Niddesa – 1. Ekakapuggalapaññatti – par.26*

<i>ekaccāsavaparikkhayaṃ upādāya "kāyasakkhī"ti vattabbapuggalena sātisayasamādhisamphassa tadadhiṭṭhānāsavaparikkhayaśāmaññaṃ apekkhitvā</i>	In dependence on the destruction of one's taints, the person called "body-witness", having observed the excessive concentration and the related destruction of taints,
<i>kāyasakkhī viya kāyasakkhīti arahā paṭisambhidāmagge vuttoti</i>	Just like the body-witness, (this) body-witness is known as Arahant in (the book) <i>Paṭisambhidāmagga</i> .
<i>idhāpi tameva nayaṃ gahetvā arahatopi kāyasakkhitā vuttā.</i>	This indeed is the way taken for saying that a body-witness is an Arahant.
<i>Suttantaṣaṃvaṇṇanā hesāti.</i>	The explanation of <i>suttas</i> (discourses) is just like that.
<i>Nippariyāyena pana paṭhamaphalato paṭṭhāya chasu ṭhānesu kāyasakkhī nāma hoti,</i>	If (said) directly, however, body-witness is (the one) in six attainments starting by the first Fruition (of Enlightenment),
<i>so ca kho aṭṭhasamāpattilābhī, na vipassanāyāniko sukkhavipassako, upacāramattalābhī, rūpajjhānamattalābhī vā.</i>	And he is indeed endowed with (all) eight attainments (of <i>jhānas</i>), neither one following <i>vipassanā</i> (in the way) of pure <i>vipassanā</i> practitioner (i.e. one without <i>jhāna</i> attainments), or endowed (only) to the level of access (concentration), or endowed (only) to the level of material <i>jhānas</i> (<i>/rūpajjhāna</i>).
<i>Passaddhibahuloti ca passaddhisīsena samādhi vuttoti sātisayasamādhilābhī samathayānikova adhippeto,</i>	"Abundant in tranquility" then means stability of mind led by tranquility, (which means) endowed with excessive stability of mind – this is what is meant by the <i>samatha</i> practitioner;
<i>samathayānikasseva ca kāyasakkhibhāvo heṭṭhā vutto.</i>	The nature ("being") of a <i>samatha</i> practitioner and body-witness is explained above.
<i>Arūpajjhānanti catubbidhaṃ arūpajjhānaṃ.</i>	Immaterial <i>jhāna</i> , that is the fourfold (attainment) of immaterial <i>jhāna</i> (s).
<i>Tattha pana ekampi laddhā arahattaṃ patto ubhatobhāgavimutto eva hotīti</i>	There, however, one endowed even with (just) one (immaterial <i>jhāna</i>) who attained Arahant hood, is simply (called) "liberated by both sides" (<i>/ubhatobhāgavimutto</i> , i.e. by <i>samatha</i> and <i>vipassanā</i> as well).
<i>imamatthaṃ dassetuṃ "arūpajjhāna"micceva vuttaṃ, na "cattāri arūpajjhānāni"ti.</i>	In order to explain this, it was said only "immaterial <i>jhāna</i> ", not "the four immaterial <i>jhānas</i> ".
<i>nirodhasamāpattiyā ca vasena pañcavidho hoti.</i>	Then, by the attainment of (of the one liberated on both sides) is five-fold, (namely the four immaterial <i>jhānas</i> and) the Attainment of Extinction (<i>Nirodhasamāpatti</i>).
<i>Esa nayo kāyasakkhimhipi.</i>	Such is the way (of explanation) only for <i>body-witness</i> .
<i>Dvīhi bhāgehi dve vāre vimuttoti ubhatobhāgavimutto.</i>	(He) is "liberated on both sides" by two sides, in two times.

2. Washing the Graceful Face of Maha Myat Muni



The Exalted Mahā Myat Muni (front)



The Exalted Mahā Myat Muni (side)
(courtesy: Ma Hsu Yee Mon)

Mahamyamuni's graceful Face is washed at 4 AM in Summer and Rainy seasons, and at 4.30 AM in Winter season. Throughout the over 223 years there were seven monks, sayadaws, who had the permission to clean the face (/ "carry out the duties") of Mahamyamuni. (During the festival) the sounds of playing the royal drum (bon-taw ဗုံတော်) (as well as) playing Ye-Khin (ရေခင်းတီးလုံးသံ) are heard. The "sound of Yekhin" (ရေခင်းသံ) is a certain instrumental song of Myanmar traditional orchestra, usually played in the presence of monks). You can listen to it here:

<https://www.youtube.com/watch?v=PwVdOzX0zaE> See more information here -

https://en.wikipedia.org/wiki/Mahamuni_Buddha_Temple , and http://www.phothutaw.com/2014/11/blog-post_740.html .

3. Bamboo Paper

There is a kind of paper known as "bamboo paper" (ဝါးစက္ကူ, waa set-ku). It is made in the same way as Shan paper (ရှမ်းစက္ကူ). Unlike Shan paper which is made of Sterculia tree (စက္ကူလှော်ပင်), bamboo paper is made of bamboo. It is the soft pieces of bamboo bark that are used in its making. Bamboo bark, dried under sun-light, is mixed with dust of wood and boiled for 6 hours, and then rinsed by water several times. That is then separated into lumps each as big as can fit into one's hand. Each lump is hammered by a wooden hammer (on a wooden surface) for ca. 20 minutes. Each lump will become a sheet of paper three feet in diameter. The paper is then placed in water and sprinkled by fire-wood - at that moment it is possible to add paper-flowers (paper cut in flower-shape) in order to make little flower-like pictures appear on the paper. After the sprinkling, it has to be dried (/ "cleaned from water"). These soft pieces (of paper) are then finally dried under sun-light for two hours. Thereafter, the bamboo paper is completely finished.

Text abridged and photos reused from http://blog.taunggyicherryland.com/2007/06/blog-post_6860.html .



The soft pieces (lumps), which were first immersed in water, should be hammered.



In the pic.2 there is a wooden frame inserted inside a little recess made of concrete. Inside there is inserted a little picture of a frame/template (molding), which has been set as a wooden boundary inside the little brick-recess. The little soft pieces (of bamboo bark) that were hammered before, are sprinkled in the water. After that, the little flowers (cut from) paper together with little leaves (also cut from paper) are used to create an art design.



In the pic.3, when the soft pieces (of bamboo bark) are flattened/levelled (together with the paper-flowers), (the paper) is removed from water and dried under sun-shine.



In pic.4, after drying under sun-shine, (the paper) has become "Shan paper" and (people) then (cut) it into desired form (and) use.

I received some more information in Facebook from David Aung (edited by me) –
[David Aung](#) The Bamboo Paper also called Shan paper in Myanmar which has unbleached grayish color and semi-translucent. In Burma, people use the paper for packing and women for sanitary napkin. In Japan, people use them for drawing, screen partitions and umbrellas. Below is Japanese bamboo paper (..)
[David Aung](#) This is modern Shan Bamboo paper from Pindaya, Shan state, Burma. Nowadays, it is used in making umbrellas and parasols.

4. Shanghaier

I was told by my supporter, that nowadays a new way of kidnapping Burmese people abroad for forced labor has quite spread in Myanmar. Earlier kidnapping would be done through invitation abroad to earn good salary, upon which the victim would be cut off from their families and friends, and has to undergo forced labor. This time the victims are drugged already in Myanmar and dragged anywhere according to the kidnappers' desire. I have accidentally come across the English word specific for this kind of kidnappers – shanghaier. It means "a kidnapper who drugs men and takes them for compulsory service aboard a ship".⁷ A synonym is "seizer". I am thankful for this information to Ma Hsu Yee Mon. Note also, that the fear of being kidnapped is widespread across Myanmar, and that you might not be allowed to leave from a monastery after dusk. It seems especially non-Burmese women find a sayadaw sexist, when he doesn't allow them to leave a monastery after dusk. It's the other way around. The women are jeopardizing the sayadaw by putting themselves frivolously in great peril, narrow-mindedly desiring things that can wait, and disrespecting a word of an experienced and knowledgable local resident, a native elder.

May all beings be happy and healthy 😊

monk Saraṇa

⁷ WordNet 1.7.1, Princeton University, 2001, quoted in Lingea Lexicon 5, ver. 5.0.0.2, Lingea s.r.o., 2008.